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MONDAY, MARCH 17, 1924

WHOLE No. 469

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STANDARDIZED TESTS IN LATIN

Does Latin lend itself to standardized testing? However one may be predisposed to answer the question, the development of several sets of tests, all within the last seven years, calls for a realization by teachers of the growing number of such tests, and shows the need of examining the values claimed for them and of evaluating their respective merits.

Standardized Tests have already a recognized place in the teaching of such Grammar School subjects as lend themselves readily to objective measurement, i. e. arithmetic, spelling, the rate of silent reading, etc. In these fundamental subjects they have proved highly beneficial, bringing out weaknesses in individual pupils and in teaching emphasis. Through the revelations made by them, marked changes have come about in the treatment of some of these subjects. To the young teacher and the remote School, they are a boon, giving them standards by which to check their work; to the large and varied city-systems they are also of value, enabling them speedily and easily to measure the progress in the essential foundations which must be the basis for all broader knowledge.

Are there similar benefits to be derived from such testing for the study and the teaching of Latin? Obviously certain phases of the mastery of Latin depend upon steady growth in the grasp of essentials. This is well put in the first study which appeared regarding such testing, in an article, *Measuring Progress in Learning Latin*, by Professor P. H. Hanus, of Harvard University, in *The School Review* 24.342-351 (May, 1916). In his preliminary statement Professor Hanus says that the purpose of the study is "to measure the growth of power in the three elements of Latin assumed to be fundamental—vocabulary, translation, grammar". He calls it a first attempt in a new field and states that it is tentative and that its conclusions are wholly provisional. The Tests were never published in form for School use.

Professor Hanus's Vocabulary Test was a series of four tests of 50 words each, no one of which occurred less than 100 times in Caesar and Cicero. In tabulating the results, it was assumed that all the words were of equal difficulty, but a study of the records showed at once that inequalities did exist—that some words received correct answers far fewer times than others—, so that the need became apparent of some scale or system to represent the different degrees of difficulty. This study, then, showed the necessity for a more scientific approach in the preparation of the Tests, and so was true to its character as a pioneer.

Shortly after this, there appeared three sets of Tests for use in Schools, the Starch, Henmon, and Brown

Tests. The Starch and the Brown Tests, which were reviewed unfavorably, by Professor Knapp, in *THE CLASSICAL WEEKLY* 15.153-157 (March 27, 1922), seem never to have met with general approval or wide use. The Henmon Tests, which have been used in the Classical Survey, of the American Classical League, are considerably more scientific in their attack. The article mentioned above summarizes the manner of their development and at the same time points out some of their limitations. These three groups of Tests, then, are noteworthy as being the first attempts in a new field, and show, by their shortcomings, the need for further studies; of the three the Henmon is the only group that seems to have any considerable merit.

Such is the short and simple history of Standardized Tests in Latin until the present year (1923). The Inglis Latin Tests, in General Vocabulary, Syntax, and Morphology, which are now being published by Professor A. J. Inglis, of Harvard University, differ markedly in the method of preparation from the previous Tests, and seem to meet the criticisms that have been made against them. For example, the Manual for the General Vocabulary Tests states that these tests are based, not upon the vocabularies in selected first-year Latin books (compare the criticism made in the above-mentioned article in *THE CLASSICAL WEEKLY*), but on Professor Lodge's Vocabulary of High School Latin. A study, rearranging the data given in that book, shows that 109 words, each occurring 100 or more times, make up 48 % or nearly one-half of the total vocabulary of High School Latin, while 561 words, each occurring 25 or more times, make up 75 % or nearly three-quarters of this vocabulary. Fuller figures are given in a table in the Manual. Surely, then, these words have greater relative values for the study of Latin than those less frequently used; it is on this quantitative basis that the test is arranged and the scale values assigned. I quote from the Manual:

... Obviously as measured by the frequency of their use different Latin words have widely varying values for secondary-school Latin. Thus, for example, in the authors commonly read in the secondary school (Caesar, Cicero, and Vergil) the word *et* occurs 2,123 times, the word *atque* occurs 1,093 times, the word *neque* occurs 472 times, the word *pro* occurs 103 times, the word *mare* occurs 53 times, the word *voluptas* occurs 10 times, the word *lac* occurs 5 times, and the word *impar* occurs only once. Hence, as measured by the frequency of occasions where the knowledge of a word is useful in secondary-school Latin, a knowledge of the word *et* is about twice as valuable as a knowledge of the word *atque*, about four times as valuable as a knowledge of the word *neque*, about twenty times as valuable as a knowledge of the word *pro*, about forty times as valuable as a knowledge of the word *mare*, about two hundred times as valuable as a knowledge of the word

voluptas, about four hundred times as valuable as a knowledge of the word *lac*, and about twenty-one hundred times as valuable as a knowledge of the word *impar*.

These tests are constructed on the basis of the relative values of the words in secondary-school Latin and scoring values are assigned to the words of the tests according to the proportionate contribution which each word or group of words makes to the total word use in secondary-school Latin. . . .

Any complete test of the vocabulary of secondary-school Latin would have to include a test of the pupil's knowledge of each of the 4,619 words involved. Obviously that cannot be accomplished in any short test and in education every test or examination involves the assumption that the elements included in that examination constitute a sampling that is representative of all that falls within the scope of the examination. These tests, as any other practical examinations, necessarily involve a sampling process—the assumption being that for practical purposes a well chosen group of Latin words will adequately test the pupil's Latin vocabulary, at least quantitatively.

The method of sampling and of assigning scale values is then described in the Manual. In the making of standards the Tests were given to more than 5,000 pupils in fifteen High Schools.

A study of the table giving the percentile scores reveals some interesting facts. The median score for the end of the first year is 53%; in other words, the average High School pupil at the end of one year of study has already acquired, in actual fact, a vocabulary which accounts for more than one-half of the total number of word occurrences in High School Latin. Since the interquartile range is 50.60%, the better pupils must be equipped with a very large part of the vocabulary needed for later use. Teachers may have suspected something like this before; it is valuable to have it as a fact, confirmed by a thorough study, and so to know that first year Latin, as at present taught, actually does give this adequate mastery of one of the elements fundamental for the further study of Latin.

The same general plan of development is to be seen in both the Syntax and the Morphology Tests. They are quantitative rather than qualitative tests. The former is based on figures compiled from the statistics in Lee Byrne, *Syntax of High School Latin* (THE CLASSICAL WEEKLY 3.33-34, 12.157-158), the latter on figures compiled from the data in Byrne and in Lodge, and also from other investigations. For each, the relative values of constructions or forms, the method of sampling, and the assignment of values are explained in considerable detail.

The Syntax Tests differ markedly from the few other syntax tests thus far published, and in no way more than in basing the recognition of constructions upon English sentences rather than upon Latin sentences. This seems a gain, for, wherever Latin is used, there is necessarily a complex, rather than a simple, process of analysis called for. Take, for example, the Pressey Test in Latin Syntax used in the Classical Survey. This is composed of English sentences under each of which there are placed four Latin variants, one alone being correct; the pupil is then directed to underline the Latin sentence which he thinks is correct. This is a much less complex process than that called for in the

earlier syntax test derived by Brown, but even here, to achieve the correct answer, the pupil must know the principle of syntax involved and must also recognize it in its Latin dress. But teachers well know that a student may recognize that "The men are brave" contains an instance of the predicate nominative construction, while at the same time, having only a hazy knowledge of Latin forms, he may hesitate in his choice among the four variants, "Viri forti sunt. Viri fortes sunt. Viri fortis sunt. Viri fortos sunt" (compare the Pressey Test in Latin Syntax—Nouns, Pronouns and Adjectives), and, finally choosing one of the incorrect ones, he may receive no credit at all for knowledge of the construction. In such a case, then, the Test would have failed of its purpose, if it is to be primarily a test of knowledge of the principles of syntax, for it is hampered by its dependence upon knowledge of Latin forms. It is to be hoped that the pupil may possess both kinds of knowledge: the sad fact, however, is that he often does not. So it is desirable that we shall be able to test his knowledge now of one phase, now of another, singly and independently, and this is, stated again in the words of Professor Hanus which were quoted at the beginning of this paper, the very function of Standardized Tests—"to measure the growth of power in the elements. . . assumed to be fundamental".

In singling out these elements and in measuring them quantitatively, the Inglis Tests seem to have achieved a new standard of success.

Two recent studies in Latin Vocabulary, neither of which is properly speaking a standardized Test, seem to me to be of merit and of interest to High School teachers, especially for first year classes. Each of them is limited in its scope, one being best used with a particular text-book; both of them have, in my experience, proved to add zest to the class-period in which they were used, and deserve, I think, to be more widely known among teachers than they are at present.

One is a pamphlet, *An Experiment with Two Latin Tests*, by Miss Mary M. Wentworth, of Hollywood High School, Los Angeles. In her Introduction she says:

There are different kinds of ability shown in the study of Latin, among them being memory of vocabulary and comprehension of sentence structure, which are stepping stones, leading the way to an appreciation of beauty of the literature itself. A workable vocabulary is, of course, the fundamental basis of the language, and no pupil can advance rapidly without it.

Believing that a large amount of the difficulty encountered by both first and second year pupils is due to the lack of such a vocabulary (witness the poor Sophomore spending at least half of his time in the back of the book!), the writer, under the direction of Dr. Arthur H. Sutherland, Psychologist of Los Angeles City Schools, worked out two Latin vocabulary tests and gave them to 700 first and second year pupils. These have proved helpful in her own teaching, and may possibly be an aid to other teachers, who desire to measure quickly the ability of their pupils along this particular line.

These tests differ from those of Starch, and from the Hanus Latin Tests, as well as from those of Henmon. Since one of the most important results of the study of Latin should be an enlarged appreciation of English, it

was decided to make the basis of each test English words derived from Latin, thus giving the pupil an opportunity of showing not only his ability to remember a certain Latin word, but also his ability to associate that word with its lineal English descendants. To the majority of pupils this appears to be more interesting and more instructive than the usual school vocabulary test.

There follow two tests. The first contains 100 English words, derivatives from Latin words found in the first eleven Vocabularies in Smith's Latin Lessons, with the words *Yes* and *No* printed after each. The directions are: "Some of these words come from Latin, some do not. If the meaning of the word shows it comes from Latin, underline *Yes*, otherwise underline *No*". Two and a half minutes are allowed for this test.

The second is based upon the eleven Vocabularies, and is a list of 100 English words with a space beside each in which to write the Latin word from which it is derived. The time allowance for this is five minutes.

From my own experience I believe that the ten minutes or less spent in giving those tests fairly early in the School year were well spent, in the interest created and in the revelations made. The rest of the pamphlet contains tabulations of the results, with some interesting graphs, called *Speed* and *Accuracy Curves*. At the end Miss Wentworth draws some conclusions about her own teaching that are full of suggestions for others.

The second special study is a little series of Tests put out by the Kansas State Normal School, each of them relating to one particular field. There are, for instance, two called *Latin Derivative Tests*. Two others I have found very interesting, one a spelling test—a list of 50 English words, nearly all of them Latin derivatives, part of which are incorrectly spelled; the student is directed to place the correct spelling for each of the fifty in the space at the right. These Tests, by the way, are for use in both Latin and non-Latin classes, and may give some interesting opportunities for comparisons. I have found the *Spelling-Test* valuable in helping poor spellers, who are studying Latin, to understand the why and the wherefore of some of the troublesome syllables in our language. The second Test, one which my classes have enjoyed, is on writing plurals. It is a list of 50 English words, borrowed from the Latin—such words as *formula*, *curriculum*, *antithesis*, *alumnus*, *vertebra*, etc., with directions to write in the space beside each the correct plural form. The interest in precision and accuracy in spoken English, which this simple scheme created, lasted for a long time. Such devices, I believe, are valuable and I wish we might have more of them.

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*Inglis, Alexander J.—(a) *Morphology Test*, with separate accompanying Manual; (b) *General Vocabulary Test*, with separate accompanying Manual; (c) *Syntax Test*, with separate accompanying Manual (Harvard University Press, 1923).

Kansas Latin Tests (put out by Bureau of Educational Measurements and Standards, Kansas State Normal School, Emporia, Kansas. Tests B and E were prepared by Edith R. Godsey, and W. L. Holtz, Professor of Latin at the Normal School, Tests C and D [both forms], by Professor Holtz alone).—Test B, Form 1, *Derivative Test*; Test C, Form 1 (involves definition of English words of Latin derivation and their use in English sentences); Test D, Form 1 (contains a list of 50 English words, of Latin derivation, incorrectly spelled. The pupil is asked to correct the spelling); Test E, Form 1 (contains 40 pairs of Latin words, such as *puer-puella*, *vir-homo*. On the line with each such pair appear the words "Same-opposite". The pupil is to draw a line under "Same" or under "opposite", according as he thinks that the two Latin words "mean the same or nearly the same", or "mean the opposite, or nearly the opposite"?); Test D, Form 2 (calls for the plural of 50 words, some of which are cactus, calyx, genus, radix, chrysalis, apex).

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¹A bibliography was given by Professor Knapp, in THE CLASSICAL WEEKLY 15.153. The present bibliography is the joint work of the author and Professor Knapp.—The tests starred there have standardized scores.

²What rating, in English, would a person who knew English give to Miss Godsey and to Professor Holtz for such language (!!) as this? Of all people in the world "testers" should be careful to write impeccable English. C. K.

*Wentworth, Mary M.—An Experiment with Two Latin Tests (based on the Early Lessons in Smith, <M. L.?>, Latin Lessons. School Document No. 26, October, 1919, Division of Educational Research, Los Angeles, California)³.

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REVIEW

Pour la Réforme Classique de l'Enseignement Secondaire. By Léon Bérard. Paris: Armand Colin (1923). Pp. 334.

THE CLASSICS IN FRANCE.

M. Bérard, in his official position as Minister of Public Instruction, has for several years been the central figure in the movement by which Latin and Greek have now once more been made required studies in all the Lycées of France.

It was the reform of 1902, by which 'equality of sanctions' was given to a curriculum without classical languages, which under M. Bérard's leadership has at last been superseded. The predominance of French critical judgment had long been coming to the conclusion that the effects of that experiment were unsatisfactory. The agitation that expressed itself in the publication of *L'Esprit de la Nouvelle Sorbonne*, in 1911, and the formation of the *Ligue pour la Culture Française*, which brought out the monograph of the great mathematician, Henri Poincaré, on *Les Sciences et les Humanités*, and other urgent testimonies of the same period, did much to crystallize public opinion. The war interrupted; but, with the spiritual taking of stock which has gone on since the process of readjustment began, France has officially concluded that the tradition of French culture is most effectively to be communicated in connection with a study of the classic idioms from which it sprang.

Since the decree of 1902, there have been four more or less distinct curricula or 'cycles' in the Lycées: one including both Latin and Greek; one with Latin and Modern Languages; one with Latin and the natural sciences; and one with Modern Languages and science.

By the decree of May 3, 1923, which went into effect on the first of October for all students beginning their Secondary education at that time (it is not retroactive; those who had entered under the previous arrangement are allowed to continue it), there is now, for the first four years in the Lycées, a uniform curriculum in which Latin is prescribed for the four years and Greek for two, the third and the fourth. At the end of the fourth year, the student may elect to continue those languages or use them merely as a basis for other work in the remaining three years leading to his Baccalaureate.

M. Bérard's present book, which appeared during the summer, is substantially an official record of an important part of the official discussion of the change.

It includes his address on the proposed reform to the Conseil Supérieur de l'Instruction Publique, on January 15, 1923, his formal communication, as Minister, to the President of the Republic, on May 3, the text of the decree itself as signed by the President, and then, filling the greater part of the volume, the Minister's defense of the action of the Government in the Chamber of Deputies, on June 8, June 22, and July 11. At the end is given the result of the vote upon the 'order of the day', supporting the government by a majority of 307 to 216.

The interest of the book is especially in the parliamentary debate. One has a momentary temptation to liken it to a Platonic dialogue, but for the obvious fact that the discussion is far from Platonic; the method of the Minister of Public Instruction, however, shows occasionally a full measure of the Socratic irony in exposing the inconsistencies of his opponents. He, of course, has the principal rôle, setting forth the motives of the reform and replying to its critics. Conspicuous among the latter are M. Georges Leygues, who as Minister of Public Instruction in 1902 was responsible for the reform of that year¹, and M. Herriot, the recently elected leader of the radical Socialist party.

The political aspects of the debate give a curious quality to the book, considered as a discussion of an educational question. Even the officially recorded applause and ejaculations are included in the text, and have a parenthetic value often highly significant. The demonstrations of approval come mostly from the right and the center of the Chamber. The 'Left' is the opposition. There is a constant fire of interruptions from that side; and it is, I think, a somewhat novel way of presenting an argument, in a book, offering it as it was given, punctuated by the actual objections of its opponents—some of them candid, some of them trivial, all of them evidently motivated by the circumstances of a parliamentary debate, with a vote to come.

The volume does not, of course, include all the official discussion of the subject. According to newspaper report, in fact, debate upon it had run through nineteen sittings of the Chamber of Deputies before the final vote on July 11; but the three sittings here included give the climax of the political controversy.

The Minister's discourse makes it plain that the compelling reason for discarding the alternative curricula established in 1902 has been the evidence of deterioration in educational results. Complaints that the young Frenchmen who were studying in the Lycées without the aid of Latin were not so good at expressing themselves in their native idiom as their predecessors had been, furnished, it would appear, the effective argument for the inference that they were not thinking so clearly, and for the indicated change in the educational program. 'The Latin', M. Bérard quotes from Remy de Gourmont, 'is the watch-dog of the French'.

The purpose of Secondary education—which in France of course means that of the Lycées and other Colleges leading to the Baccalaureate—is stated by M.

³On the Testing Program of the American Classical League see *The Classical Journal* 17.558-561 (June, 1922).

C. K.

¹For some account of M. Leygues's views, see *THE CLASSICAL WEEKLY* 17.120, under *La Vie Universitaire*.

Bérard in clear terms that may provoke the envy of those who think our own educational authorities often rather adrift in regard to it. 'The result' of Secondary education 'ought to be measured, not by the quantity and the variety of the knowledge received and retained, but by the degree of advancement of the intelligence'. Overloading the curricula with informational courses is one of the specific faults urged against the plan established in 1902. M. Bérard even cites the prediction of the famous Socialist deputy Jaurès before the reform of 1902: 'If you do not maintain for classical studies a favored position *<une sorte de prime sociale>*, it is quite evident that they will disappear before studies that are easier; just as in monetary circulation bad money drives out the good'. The application of Gresham's Law, both in its own domain and in that of education, has received ample illustration since that time.

One of the strongest practical objections urged by M. Bérard against the curricula of 1902 is that they required the student (or his parents) to make, at the very beginning of the pupils' Secondary education, when he was but eleven or twelve years of age, a choice which must go far to determine all his later career. Presuming what his vocation will be is at that age a mere wager. The folly of early specialization based upon the 'vocation présumée' is the mark for some of the Minister's most incisive criticism; and the new curriculum is uniform for the first four years. At the end of that time the student will at least have learned whether he has an aptitude for classical literature or not, and in all respects he is qualified to choose more intelligently.

The political side of an educational question becomes a lively reality when it is debated in the French parliament. M. Bérard does not take fright at the issue between the intellectual élite and the greater number, nor even at the word 'reactionary', which he explicitly accepts; but he insists upon defining it rationally. The claim of the 'Left' that insistence upon the Classics is undemocratic evoked allusion to the curious fact that there was a time in imperial France when the Classics were thought a quite too democratic educational influence. At another point, the Minister very neatly turned the 'social' argument against the opponents who maintained that the 'modern' curriculum was better suited to the wants of the poorer students who had to make their way in the world, by suggesting what an easy linguistic avenue through College it makes for the rich boys who have been brought up with English or German nurses or governesses. The new educational program is accompanied by measures expressly designed to lower what may be described as the economic 'threshold'.

All this part of the discussion essentially turns upon the familiar educational paradox: education which includes the classical training is superior; yes, most of the orators on the other side admitted that, for themselves; but it isn't suited to the aptitudes or the wants of many of the students; therefore we must

call the other kind of thing just as good: hence the 'equality of sanctions'.

M. Bérard in reply thus addresses himself to the parents of France: 'After having heard them <the opposition leaders and their admissions>, thinking what they think and fortified in my faith by the effectiveness of their statement, I wish that your children, whether rich or poor, should benefit all alike by the same culture of which these orators have celebrated the virtues and the benefits. <Applause in the center, on the right, and from some seats on the left>. Since the heritage of antiquity includes such treasures, I wish that the poor as well as the rich should have their part of it'. Elsewhere he puts the question: 'Shall I for political reasons restore or maintain for the majority of young Frenchmen a modern education which I congratulate myself from the bottom of my heart that I did not receive and which, if I had a son, I would not make him take?'

It is not to be understood that the book is chiefly filled with political or social appeals like these; but the detailed pedagogical arguments for the study of the Classics are in fact largely presupposed, as they are familiar. Moreover, the unsatisfactory practical results of the 'experiment' of 1902 evidently have counted as an argument with a definiteness which similar educational inferences seem to lack in this country. Doubtless it is easier, in a political sense, to make a plausible argument for the study of Latin in a nation which considers itself one of the Latin peoples, though from across the Atlantic one may question whether the solid educational reasons are not just as cogent for the rest of us. Certainly the restoration of Latin and Greek to their place of indispensability in the educational system of a leading nation like France is an event of very great importance in the progress of the controversy over the Classics in modern education; and M. Bérard's book very considerably helps to document the step.

The volume is dedicated "à la jeunesse française".
COLLEGE OF THE CITY OF NEW YORK ALLAN P. BALL

KOSMOPOLIS

Little is known about the term Kosmopolis except that it was the official designation of the chief judicial (and probably also executive) officer at Epizephyrian Locri (Polybius 12.16.6 ff.). Inasmuch, however, as most of the handbooks contain little beyond this fact, while Lécivain (in Daremberg et Saglio, *Dictionnaire des Antiquités*, 3.865) states that nothing further is known about the office, Swoboda (in Hermann, *Lehrbuch der Griechischen Antiquitäten* I 3, 66, n.2), no doubt by a mere slip, ascribes it to Rhegium, and the new edition of Pauly-Wissowa, *Real-Encyclopädie*, etc., does not even contain the rubric, a brief note upon the word may not be out of place.

It is not improbable that the head of the State in Opus bore this same designation, as Sussehl asserted (in 1879, in his edition of Aristotle, *Politics*, Anm. 671), since the political institutions of the great colony

were identical with those of the metropolis of the homeland in the case of the two most characteristic features, those namely of the assembly of The Thousand, and of the aristocracy of The Hundred Houses, while at the same time there is no evidence that they differed in any other particular. The designation Archos in the decree for the establishment of a colony at Naupactus (Dittenberger, *Sylloge*³ 47, lines 41-42) is probably a general one for all chief magistrates in any of the cities of Locris, and hence not necessarily the special designation at Opus (despite Swoboda, 50, note 3; 148, note 6). Certainly this latter was not Prostatas, as Roehl (in *Inscriptiones Graecae Antiquissimae* 321) and Gilbert (*Handbuch der Griechischen Staatsaltertümer*, II 41, 1) have inferred from a misinterpretation of line 34 of this same inscription.

However that may be, we find Kosmopolis used as the designation of an office, in two relatively late inscriptions from Thasos, *Inscriptiones Graecae* XII 8, 386, 459. There is no indication of the duties of this officer, and the title may well have been at this time little more than honorary, although probably, as the example of Locri would suggest, the survival of an ancient usage, which has, of course, its closest parallels in the Kosmoi of Crete and the Kosmetes of Athens and elsewhere. Merely honorary, on the other hand, as the context makes perfectly clear, is the term as used in the early Empire on inscriptions from Cibra in Pisidia (*Corpus Inscriptionum Graecarum*, 4380 b) and Lyctus in Crete (*Corpus Inscriptionum Graecarum* 2583; this latter inscription probably does not antedate Vespasian).

A further loss of political significance is shown by three inscriptions from Olympia (Dittenberger, *Inscriptionen von Olympia*, 431-433, from about 100 A. D., and shortly thereafter), in the expressions Tiberius Claudius Lyson Kosmopolis, used twice, and Lyson Kosmopolis, used once. It is true that, in 1876, in his earlier publication (*Archäologische Zeitung* 34. 54), Dittenberger took the word here of an actual official, but in his later work (*Inscriptionen von Olympia*) he very properly revised that opinion. We have in these inscriptions pretty clearly only an honorary title sunk to a mere agnomen. The final step, in which Kosmopolis becomes nothing but a personal name, and, because of its termination, especially suitable for women, is represented by two inscriptions of imperial times, the first from Chaeronea, which shows *Kosmopoli* (vocative), *Inscriptiones Graecae* VII 3450, the second from Rome, containing *Cosmopoli* (dative), *Corpus Inscriptionum Latinarum* VI 32301.

UNIVERSITY OF ILLINOIS

W. A. OLDFATHER

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

Bibliothèque Universelle et Revue Suisse—Nov., La Place de la Grèce dans l'Histoire de l'Art, W. Deonna [a systematic and interesting account of the causes that went to make of Greece 'the only ancient country whose artistic evolution is complete'; the article

would serve as an excellent introduction to the study of Greek art].

Contemporary Review—Dec., Ireland of the Phoenicians, Robert Dunlop [the author quotes with approval the theory of M. C. Autran, *Phéniciens: Essai de Contribution à l'Histoire Antique de la Méditerranée*, that the Phoenicians were a purely Aegcan and not a Semitic race; M. Autran assigns to a Phoenician origin such strongholds as 'Tyre and Sidon, Troy and Mycenae, Gades and Carthage', and Mr. Dunlop would add to this list Dun Aengus in Ireland; a building in this place, he says, is reproduced on a coin of Byblos. Even aside from this, he declares, there is "ample evidence, both archaeological, social, and ethnological, of the presence of the Phoenicians in Ireland". Ireland, he maintains, would have appealed to the Phoenicians, since it was at one time very rich in gold, pearls, and purple-bearing shells].

Criterion—Oct., Greece, Hugo von Hofmannsthal [a highly enthusiastic article. The author is particularly struck by the "unspeakably clear and at the same time unspeakably mild" light of Greece, in which "spirit is actually body and body is spirit"; to this he attributes many of the qualities of Greek mythology].

Dalhousie Review—The Gentle Art of Cursing, A. D. Fraser [a survey of the practice of many peoples, including the Greeks and the Romans, who are commended because among them "the practice of cursing was in historic times confined to the lower strata of society, and was regarded with contempt by the upper orders"].

Edinburgh Review—The Later Roman Empire, H. Stuart Jones [a review of J. B. Bury, *History of the Later Roman Empire*, and of Otto Seeck, *Geschichte des Untergangs der Antiken Welt*. Professor Bury's work is said to be "more packed with detail and more fully documented than that of Seeck, and though less terse and vigorous in style, it is not disfigured by the flouts and gibes of which the German scholar is too passed a master"].

South Atlantic Quarterly—Oct., Review, by Charles W. Peppler, of Paul Elmer More, *The Religion of Plato* ["valuable and stimulating"].

Yale Review—Jan., The Classics and the Modern Mind, Paul Shorey [reviews, of J. W. Mackail, *Virgil and his Meaning to the World To-day*, and of Grant Showerman, *Horace and his Influence*, which are described as "literature of popularization in the good sense"; of R. W. Livingstone, *The Legacy of Greece*, which is called a "much more solid though little less readable performance"; and of Gilbert Murray, *Tradition and Progress*. Professor Shorey pays tribute to Professor Murray's "unfailing charm and urbane persuasiveness", but with many of his views, in respect to points of scholarship, method of translation, and political and economic theories, he vigorously takes issue]; Magic, Science and Religion, A. G. Keller [reviews, of E. Washburn Hopkins, *Origin and Evolution of*

Religion, a book which, though not treated with unqualified approval, is said to include "a good body of facts and explanations upon which <the student> can rely"; of Lynn Thorndike, *A History of Magic and Experimental Science During the First Thirteen Centuries of our Era*, called "a very fine example indeed of scholarly method"; and of Sir James G. Frazer, *The Golden Bough*, described as "genuinely fascinating—an event in both the scientific and the literary world"].

HUNTER COLLEGE

E. ADELAIDE HAHN

THE CLASSICAL CLUB OF GREATER BOSTON

A meeting of The Classical Club of Greater Boston was held at the Boston Museum of Fine Arts on Saturday, December 8. The President, Dr. Arthur W. Roberts, of the Brookline High School, outlined the work of the Club for the year. The Reverend Willard Reed gave a short résumé of the accomplishments of the Reading Division of the Club during the past two years, and Professor Donald Cameron, of Boston University, spoke of the plans of the Division for the current year. Dr. Lund referred to the pleasure and recreation afforded a busy physician by the translation of the Latin or the Greek Classics into English and of the English Classics into Latin. Mr. Philip Hale, of The Boston Herald, gave amusing reminiscences of Philips Exeter and of Yale University in the seventies, and emphasized the importance of a thorough training in the Classics, as a preparation for newspaper work.

The first winter meeting was held in the High School of Practical Arts, on January 19, when the classical film, *Spartacus*, was presented before an audience of nearly two thousand people. The photographing was excellent and the Roman atmosphere admirably reproduced. The play has a historical background, and the well constructed plot holds the interest of the spectator to the end.

ALBERT S. PERKINS, *Censor*

WEATHER LORE

In Professor McCartney's article, *The Plant Almanac and Weather Bureau*, THE CLASSICAL WEEKLY 17, 105-108, there are references to the "blackberry winter" and "dogwood winter" of different parts of our country which remind me of a local saying. If there is cold weather here in the second or the third week of May, some one is sure to say: 'Well, you know there always comes a cold spell when the Snowballs are in bloom'. I have often wondered how much the common name of *Viburnum opulus sterilis*, the 'Snowball' of old gardens, has had to do with the origination of this bit of weather lore.

ILLINOIS WOMAN'S COLLEGE,
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MARY JOHNSTON

LORD CREWE AND THE CLASSICS THE LONDON TIMES AND THE CLASSICS

On January 4, Lord Crewe, British Ambassador to France, delivered his address as President of The Classical Association of England. His theme was *The Classics in France*. Next day The Times <London> gave an account, nearly two columns long, of the address, and of the discussion that followed, and, besides, reviewed the address, in an editorial, nearly a column long. The main points made by Lord Crewe in his statement of the actual reforms introduced into French education by M. Bérard, Minister of Public

Education, have been set forth, briefly, in THE CLASSICAL WEEKLY, in various entries under the caption *Classical Articles in Non-Classical Periodicals* (see e. g. 17, 120), and they are given more fully in the current issue, in the article by Professor Ball. But several parts of Lord Crewe's address are so suggestive that they must be quoted here (in the oratio obliqua form in which they appear in The London Times).

"... He supposed that in England they had been more used to associate classical culture with German learning than with French, from the almost historical fame of the great German commentators of the past, and from the prevalence of German texts in the libraries of our classical students. But if pure scholarship had flourished principally to the East of the Rhine, classical humanism had been at home in France ever since her glorious literature began to break into flower, and she had always held herself to be the senior heir of the classical traditions among the nations of Europe. . .

One of the most potent supporters of the classical tradition was M. Henri Bergson, the famous scientific philosopher and Academician. In his address last year to the Académie des Sciences Morales, he laid stress on the special importance of the classics to the French mind, and from a long scholastic experience realized the superiority of the classically trained. He proceeded: 'Speaking generally, one cannot understand French literature perfectly if he is ignorant of Latin literature, and has not been initiated into Greek literature, and to some extent into Greek art. Why? Because the mind is developed, as Greek thought itself was developed, by encouraging the *esprit de précision*—the order, proportion, measure, correctness, and elasticity of a form exactly adapted to what is to be expressed, the amplitude and rigour of a composition which makes the whole immanent in each of its parts, while clearly designing each part in the whole. For most of the everyday business of life *à peu près*—thereabouts—meets the case. Precision never need have existed, and perhaps never would have existed if there had been no Greeks. For instance, the Eastern mind, brilliant as it is, has never acquired it'. Again, a German professor once said to Emile Boutroux, 'We could at need give up teaching Greek and Latin; it would be under the condition of teaching more French in our schools, and also under the condition that you Frenchmen should be more closely attached than ever to the study of Greek and Latin'".

The editorial in The Times bore the caption *The Classical Tradition*, and ran as follows:

"Members of the Classical Association who heard yesterday their President, the British Ambassador in Paris, address them, in the ancient hall of Westminster School, on *The Classics in France*, must have come away with several pleasant impressions. Speaking from the 'standpoint of a friendly observer', Lord Crewe had much to tell them of the history of classical studies in that most classical of countries which it would not be easy to find in similar compass elsewhere, and he was able at the end, after illustrating the vicissitudes of several centuries, to bring them down to a time which, in spite of appearances, promises well for the future of the classical tradition. As is well known, under the régime of the present Minister of Public Instruction, M. Léon Bérard, the curriculum in the Lycées has just been revised; and the study of Latin and Greek, once practically the sole study in schools throughout Western Europe, is to have more time allotted to it than it has received in recent years. The change, one of many on which Lord Crewe touched in the course of his historical review, will not be regarded as reactionary by Englishmen who understand the French spirit or sympathize with the zealous pride with which Frenchmen of all ages have sought to conserve their linguistic and cultural inheritance. Nor on other grounds, probably, is it likely to be criticized as a policy so sharply as it might have been a

few years ago. Mr. Fisher, who also spoke at the meeting, declared that the advocates of the classics in England were rightly less nervous than they were in the face of modern studies; and he gave several reasons to account for their encouragement; and the Headmaster of Westminster supported him by quoting the numbers, an increasing proportion, of his boys who learn Greek and Latin. It seems, indeed, clear that after a period of unrest and searching trial, the claims of ancient humanism, both in England and France, have re-established themselves, not necessarily at the expense of alternatives, but on their own intrinsic merits. In the past, though they have been responsible for much that is excellent, they have occasionally given rise to a good deal of rather barren pedantry, though less probably in France than in England and Germany; and there have been scholars whose career, were it widely imitated, might well justify the gibing memorial, cited by Lord Crewe:—'*A tous ceux qui, nourris de grec et de latin, sont morts de faim*'. If our schools are freeing themselves from a vice into which the French as a whole, have been less prone to fall, there need be no reason to repent of the change, provided that the main goal can be steadily pursued.

The history of classical studies since the Renaissance, in England, in France, and in Germany, points to many fluctuations and changes of value; to periods of freshness and enthusiasm, and to others of convention and languor; but to anyone who takes a long view it is by no means a disheartening form of human effort that he has to contemplate. For four centuries Rome and Greece have been permeating, in varying degrees and through different channels, the civilization of their successors, and the debt of the modern world to them has never been better understood than it is now. It would be unreasonable, quite apart from the immensely extended purview of classical students today, to expect that each generation should look upon the classics exactly in the same light; and in classical study, as in other institutions, there has to be change, lest what is a good custom for one generation become a source of tedium to another. One of the surest tests of the vitality of the classics can be gathered from their position in history; one has only to read it to be convinced that they must be things, as it were, *divinitus aeterna donata salute* to have come so well out of the turmoil and revolution of so many years. In culture, as in philosophy and religion, though the phases of each may never be constant, man appears to be so constituted as to demand some measure of certitude: he is 'hot for certainty', but he has found now by long experience that, whatever other cultures give him, that of Rome and Greece has never returned 'a dusty answer'. To make their voice appeal to as many as possible in the future must be the ambition of all who believe in them. Much, naturally, will depend on schools and schoolmasters; much also on the sympathy and broadmindedness of those higher luminaries with whom, as the leaders of a progressive science, as well as men of culture, it rests to make their subject inspiring or the reverse; but still more, perhaps, on the attitude of all those who in a busy and distracted age, whatever their work or profession, whether writing, speaking, making, or criticizing, have it in their power, as a duty and a privilege, to do their best to ensure that nowhere shall the bad currency be allowed to drive out the good.

CHARLES KNAPP

NEW YORK CLASSICAL CLUB

Producing Greek Plays was the subject of an entertaining talk by Mr. Charles Rann Kennedy at the meeting of The New York Classical Club, February 16. The main object of such production, Mr. Kennedy said, is to preserve the classical spirit and commend it

to all men, and for this end translations such as those of Sir Gilbert Murray, which transmit the idea of the age, should be used. A Greek play is a religious ceremony in art form in which Dionysus is a real personality. The producer, to bring ancient times to the modern audience, must get correct religious feeling, especially in the chorus, whose passion keeps the whole play going. Dancing and music have been great problems. Miss Isadora Duncan has led the way for the dancing and Mr. Middleton has composed music expressing religious passion, stylistically Greek. The number in the chorus has presented another problem, as the chorus must not outweigh the actors. Mr. Kennedy believes fifteen to be an ideal number; with this number and a small theater one gets the intimate quality of the individual acting rather than the mob idea.

Miss Edith Wynne Mathison and Miss Margaret Gage presented in a charming manner a scene from the *Alcestis* of Euripides.

IDA WESSA, *Censor*

THE NEW YORK CLASSICAL CLUB SCHOLARSHIPS

At the Eleventh Semiannual Competitive Scholarship Examination given by The New York Classical Club, January 19, 1924, 36 competitors—25 girls, 11 boys, representing 11 of the 20 or more city High Schools that offer the four-year course in Latin or the three-year course in Greek—were present. The Latin Scholarship was won by Miss Selma Berenson, Hunter College High School, with 87½%. To the same School belonged those on whom honorable mention was conferred—Miss Rose Rubenstein and Miss Rose Diamond. The Greek Scholarship went to Joseph Stybel, of Eastern District High School, with 87%. His classmate, Arthur Weiss, received honorable mention. To those on whom honorable mention was conferred was granted the Classical Medal given by the Club for marked proficiency in the Classics during the High School course.

By these awards, paid only after the winners have entered College and have begun a full year's course in the Classics, the Club has been instrumental, during the past 14 years, in starting on classical study of collegiate grade more than 35 of the best equipped and most promising of the students of Latin and Greek in the High Schools of this city.

HARWOOD HOADLEY
Chairman of Committee

THE CLASSICAL CLUB OF PHILADELPHIA

The 172nd meeting of The Classical Club of Philadelphia was held on Friday evening, February 8, with twenty-five members present. The paper, presented by Dr. Henry S. Gehman, of the Southern High School for Boys, dealt with Hindu Ghost Stories, of the Peta-Vatthu, one of the Pali Buddhistic works. Dr. Gehman showed that the stories all depend on the element of reward and retribution. These rewards and retributions are merited as the result of inexorable natural law, and not for having offended a personal deity. Many of the old tales suggest the ghost stories told among the Pennsylvania Germans of the last generation. Many of the old tales take the form of conversations between a monk and a Peta (ghost); nearly all describe the sin and the penalty. The sins varied from mere envy or slander to abortion and murder, and the penalties were often filthy and revolting. The Peta-Vatthu has never previously been translated.

B. W. MITCHELL, *Secretary*